/115 cont./
obtain the participation of his people when some work of public utility is ordered.

Dominant among the Chiriguano are idleness, inconstancy, intemperance, thievery, infanticide, abortion, and even suicide, which is generally committed by the women. They only work when it is necessary and when they are overcome by want; then they will sweat in order to eat, and then with all humility they appear at the house of a Christian and deliver themselves into his charge with the whole family. But if near the carai /sic; see caray, p. 157/, they find another of their own race who might favor them, even though it be disadvantageous, they do it, because they abhor the one whom they consider the author of their misfortunes or of their captivity. Therefore whenever they speak of the carai, they append the adjective pochi, bad, perverse, tyrannical, rascally, etc.

They learn very easily everything that is taught them, especially music, for which they seem to have been born, but their fickleness ruins it all; they are not set in their ideas nor do they worry much about any loss, even that of their honor. Temperance is not even known by name, and drunkenness is glory, and for that reason in years of plenty, there are continual orgies in their towns. Thievery and cattle-stealing are relatively recent; they were not common formerly, and the cause is probably that of bad example. In certain areas young cattle disappear from sight, and they are so united that the facts are not easily uncovered. Only after /116/ some time has passed or because of enmity will some fact come to light (1).

1. In their peaceful denunciations they urge great secrecy so that the authorities will not make public their names, out of fear that the person informed upon may take revenge with the use of poison or witchcraft, and, if the crime is not proven, the authorities can do more than reprimand and admonish.

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500 the wives of Christ their infinite goodness, and the priests the sciences and their Author. Each one in his branch turns his affection to the object which pleases him most. Even Indians have this privilege, because they are men who come from the same tree, whose trunk is in Adam and Eve (2).

773 2. They say that the first forebears of the Chiriguano race are different from the progenitors of Christians and missionaries, because we are of a different color, wealth, intelligence, and worth. They add that their first father's name was Araparigua.

837 684 593 As a consequence of the foregoing, the Chiriguano has no object which he loves other than his fellow man, because idleness and ignorance do not make him aspire to other things. A man and a woman love each other reciprocally, but as they also inherit the original sin, they are subject to its many consequences. Thus it happens that cases where a man betrays his wife, or she him, are not rare. What is the result of this? If it is the woman who was unfaithful to the conjugal bonds, the man will remedy it by providing her with goodly number of whacks with a stick and separating from her definitively, and if it should be the man, which is generally what happens, it is not so easy for the woman to do anything /120/ about it. Instead she usually sees herself more and more oppressed. The husband makes a martyr of her. Well-founded jealousy begins to destroy her. She can do nothing against her rival. She has no religion which will help her resign herself to her fate. She makes every effort to avenge herself in some way, but it is difficult, she thinks in this extreme case that she achieves all she can do by taking her life. 837 684 593 762 To do this, she finds a rope, puts it around her neck, ties it to any small tree or such thing, casts loose her body, and, since no one sees her, in a few minutes she ceases to exist (1).

1. A woman of some 25 years of age

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committed suicide in her own home early one Sunday morning at a height of one meter. She did it by kneeling down.

Suicide is not rare even among men, and there were several during my stay among the Chiriguano. The men, if they are young, commit it in order not to suffer the reproach of their parents for something bad they have done. If they are older than their wives, it is because they have no other way to remedy the woman's infidelity, because there are cases in which a man dominated by his wife and somewhat timid in nature does not dare in such circumstances to throw the bad one out of his house, and thus he believes that he can fix everything by taking his life. These unpleasant happenings and accidents happen in the fields or in the woods.

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Boxing and Dueling

In ancient times this race was very numerous and constantly in a state of war against its common enemies, but there were other wars in which one town rose up against another for trivial reasons. In the middle of the nineteenth century there was a bloody war between the towns of Yvu and Caraguatarenta against those of the right bank of the stream of Cuevo because of oppression which the cacique Güiracoti had tried to practice (2).

2. This regional war occurred before Chimeo Mission was founded. Güiracoti deceived the authorities of Cordillera, who were quartering people in the vicinity and around Parapiti in order to repress the audacity of Yaveau, whom they believed to be the head of the revolution.

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587 595 When the mother of a family is widowed at a mature age, after a year of widowhood, if she was a dutiful wife, she can easily remarry; it is much easier if she has a daughter, even if she is small. The Chiriguano man marries the mother with the hope of being able to marry the stepdaughter when she reaches a suitable age. If at the time of marrying a widow the stepdaughter is already an adult, it is difficult to achieve this end, because young girls abhor this type of union, in spite of the fact that their mother, in order not to be repudiated, often serves as a go-between for the wicked desires of her husband (2).

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2. The stepdaughter, when she sees the impossibility of freeing herself from the evil intentions of her stepfather, will often run away to another tribe, and, if she cannot manage this, will take her life by suicide.

582 In spite of being so inclined to lechery without regard for kinship, even in a direct line, it is worth considering the respect that the Chiriguano professes for consanguinity, regardless of the degree considered. It is unlikely that a man will marry a cousin in the fourth degree, and he tries to respect [593] even more distant degrees. With much more reason the father respects his daughters as holy things, it being completely false what somebody wrote about this, having heard of the case where one Chiriguano or several had lived with their daughters when the mother had died. It could happen that in the future they might marry their cousins, since they see that their superiors do this, but how many of those who are here will be alive a few years from now?

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797 difficult afterward to make them comply with what religion re-
177 quires. The result of this is that the Indian believes without founda-tion that baptism causes death (1).

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1. Some of them experience so much sadness with being adult Christians that they try to take their own lives; this happens when they are half out of their minds with some dangerous illness.

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177 When a baptized person whose life is in danger survives, it is not likely that he will comply with what religion requires, and only at the missionary's insistence is the matter finally resolved, but he enters the church secretly, seeking the corners or the sacristy, so that no one will see him, and, when there is a change of missionaries, he takes advantage of the ignorance of the one who is new to the mission so as not to attend religious ceremonies. Then what kind of Christians are these? In church they are like idiots, being almost unable to learn prayers, either because it is difficult or because they are unwilling to learn them. In church they are little different from brutes; in their houses they behave like the infidels among whom they live; they play, sing, and drink the same as the rest of them (2).

2. We should not be too astonished by the behavior of the Indian who has survived after being baptized while gravely ill, because the poor souls had never seen a church in their lives nor did they know anything about the obligations of praying to and worshiping a Supreme Being, about whom, in their unbelief, they had no exact idea and barely a remote one.

In a mission already old, all this does not happen. There are Indians with tembeta and long hair, there are old women with their tipoy who go to Mass and comply with the other obligations of the Catholic Church, but almost all are mute, that is to say, they do not utter a single word of prayer. Some will say, and I too say, that with time the opposite will be the case, but

Ce 539 831

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In the evening the fox asked the sister of the wood fowl: "Where do you want to lie?" "Here," she said.

"Then I shall lie down beside you," said the fox. A little farther away the wood fowl lay down. When the sister had fallen asleep, the fox stretched out his hand and took hold of the wood fowl. The latter came and lay down beside the fox.

"Are you married?" said the wood fowl.

/224/ "No, my mama did not want to marry me off," answered the fox... (1)

1. Omitted as being too realistic.

The fox now slept two nights with the wood fowl and became pregnant. After a time the fox gave birth.

One day several birds came by there. "Give me a bow and arrow, I want to shoot," said the fox. "You cannot shoot, after all you are not a man," said the wood fowl.

"I am a man," said the fox; he took a bow and arrow and departed. When he came to the "supua," he took down his penis and put it on again.

Ce 838 [735] a [838] Ce [762]

I was told about a Chané Indian from Yacundai on the Rio Parapiti who was in the habit of wandering about in strange villages as a sponger. The Indians finally got tired of him, and once when he was completely drunk several Chiriguano Indians in the Caipipendi valley abused him. After this insult he betook himself to the lower Rio Parapiti. When news of what had happened to him in Caipipendi reached there, he hung himself in despair over this disgrace.

Ce 838 Ce [681] [762] [684]

Strangely enough, it is not regarded as a disgrace among these Indians to be the active one in a homosexual relationship, but the passive one is deeply despised. He is regarded as a woman. This is the reason why some inconsiderate whites punish incorrigible Indians with -- an enema. An Indian thus mortified disappears forever. It is assumed that he commits suicide. An Indian punishes his unfaithful wife by means of "tévi" and then leaves her. I saw Chané boys playing "tévi."